

[141 cont.]

584 small initial payment makes the girl taboo, so that no other man
583 can buy her. In each case the final purchase of the woman is a
614 matter between the two kin groups [Sippen], that is, the totem
groups; not only the closest members, but all the male members
of the kin group demand their share of the purchase price, which
is always paid in feather money. It is therefore not rare that a

[584] betrothed couple must wait two years before they can marry be-
cause the kin group of the bridegroom is not yet able to pay the
584 purchase price. It seems that the bridegroom himself rarely takes
part in the negotiations; often he knows nothing about it at first.

Sometimes he is told that a girl has been chosen for him, and he
is admonished to avoid a certain house. He then guesses who his
chosen one is. Codrington mentions that often the bridegroom

[585] resists violently, even at the wedding, but he does not say whether
this is actually an aversion to the marriage or a ceremonial act.

591 We know nothing about the procedure of the wedding, but after-
wards the young husband takes his wife first to the house of his
father, until he builds his own home (4). In rarer cases no

4. Joest in Baessler, pp. 379, 381.

Codrington, p. 239. O'Ferrall, pp.

223 f. According to F. de Tolna, Chez
les Cannibales, p. 268, the people

[583]
[628] along the coast on Vanikoro buy wives
from the people of the bush for a breast disk
each.

836 engagement takes place, but the young man seduces a girl; in
583 that case, however, his kin group must pay the girl's kin group
595 whatever price is demanded (5). Polygamy depends upon the

5. Joest in Baessler, p. 383.

ability to pay (6).

6. Dillon, p. 305, says that "persons

[144 cont.]

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erroneously speaks, does not occur;
the statement is based on a misunder-
standing of Joest's account). Codrington,
p. 232.

● 59/

During the first years of his life, the boy lives in the house of
his parents. After an unspecified time, he begins to stay in the
bachelors' house during the day, but returns home at night, until
one day he stays away entirely and then lives in the bachelors'
house altogether (6). At the age of eight or ten, he abandons

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6. Codrington, pp. 231f. Concern-
ing the life of the unmarried men in
the bachelors' houses of Vanikoro, cf.
Dillon, p. 249.

the childish hair style, which consists of a narrow sagittal comb
bleached with lime, while the rest of the head is evenly shaved.
Now this comb is shorn off and the hair is worn uniformly short (7).

7. Joest in Baessler, p. 377 (cf.
above, pp. 8f.)

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[291]

The declaration of maturity, which is done by donning the
apron -- prior to this the boy at most wears [145] a waistband --
depends on the ability of the father or the kin group to give a
feast, at which a pig is slaughtered, and usually only comes
about after the youth has already grown a beard (1). On Vanikoro

1. Joest in Baessler, pp. 375f.;
Tagebuch, pp. 46, 57, 75.
Codrington, p. 232.

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000

children go naked until they are about ten years old (2). Joest,

2. Dillon, p. 276.

/202 cont. /

584 not supposed to know any unmarried girls, except prostitutes. The girl herself cannot oppose marriage with a man she finds uncongenial. There seem to be no marriage ceremonies. Generally the woman follows the man, but the reverse may also occur, and not infrequently the spouses even live in different villages.

592 A man must build a separate house for every wife, the family house, in addition to which there is the women's house [609] where the women and girls spend the day (3). A stranger is for-

3. [Cf. above, p. 54.]

bidden, under penalty of death, to enter the residence-village [made up of family houses and the women's house], and even most of the members of the village are forbidden to visit the women's house, under penalty of death.

591 The girls move into the women's house at about seven years of age; the boys live in the men's house as soon as they are weaned (4). [A certain part of the beach in front of the villages

4. [The puberty rites for the boys have already been mentioned above, p. 12.]

is reserved for men and women, respectively (5).]

5. [Speiser, Südsee, p. 297.]

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[152] Thus, the separation of the sexes is extraordinarily strict (6). /203/ and the men are extremely jealous. A stranger

6. [For the following remarks, cf. Ethn., I, pp. 142 f.; Speiser, Südsee, pp. 295 f. -- The situation is different on the Reef Islands, where, according to Speiser, Südsee, p. 302,

5: Davenport

● 591

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[For data on the composition of Santa Cruz households and villages,
see category 116, pp. 1-86.]